

the Alliance Witness

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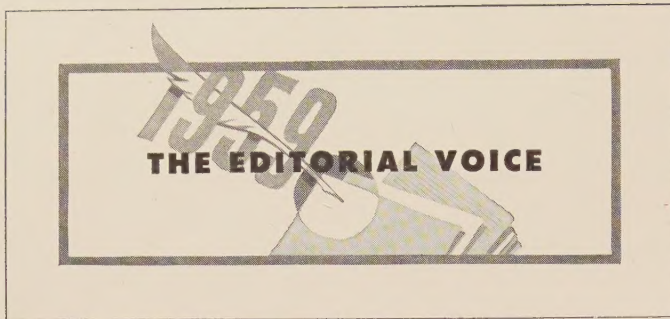
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RICE PADDIES NEAR MT. SINGGALANG, SUMATRA

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NEARNESS IS LIKENESS

One serious and often distressing problem for many Christians is their feeling that God is far from them, or that they are far from God, which is the same thing.

It is hard to rejoice in the Lord when we are suffering from this sense of remoteness. It is like trying to have a warm bright summer without the sun. The chief trouble here is of course not intellectual and cannot be cured by intellectual means; yet truth must enter the mind before it can enter the heart, so let us reason together about this.

In spiritual matters we think correctly only when we boldly rule out the concept of space.

God is spirit, and spirit dwells not in space. Space has to do with matter and spirit is independent of it. By the concept of space we account for the relation of material bodies to each other.

We should never think of God as being spatially near or remote, for He is not here or there but carries here and there in His heart. Space is not infinite, as some have thought; only God is infinite and in His infinitude He swallows up all space. "Do not I fill heaven and earth? saith the Lord." He fills heaven and earth as the ocean fills the bucket that is submerged in it, and as the ocean surrounds the bucket so does God the universe He fills. "The heaven of heavens cannot contain thee." God is not contained: He contains.

As earthborn creatures we naturally tend to think by earthly analogies. "He that is of the earth is earthly, and speaketh of the earth." God created us living souls and gave us bodies through which we can experience the world around us and communicate with one another. When man fell through sin he began to think of himself as *having* a soul instead of *being* one. It makes a lot of difference whether a man believes that he is a body having a soul or a soul having a body.

The soul is inward and hidden, while the body is always present to the senses; consequently we tend to be very body-conscious and the concept of near and remote, which attaches to material things, seems quite natural to us. But it is valid only when it applies to moral creatures. When we try to apply it to God it no longer retains its validity.

Yet when we speak of men being "far" from God we speak truly. The Lord said of Israel, "Their heart is far from me," and there we have the definition of far

and near in our relation to God. The words refer not to physical distance, but to likeness.

That God is equally near to all parts of His universe is plainly taught in the Scriptures (Psa. 139:1-18), yet some beings experience His nearness and others do not, depending upon their moral likeness to Him. It is dissimilarity that creates the sense of remoteness between creatures and between men and God.

Two creatures may be so close physically that they touch, yet because of dissimilarity of nature be millions of miles apart. An angel and an ape might conceivably be in the same room, but the radical difference between their natures would make communion impossible. They would be "far" from each other in fact.

For the moral unlikeness between man and God the Bible has a word, *alienation*, and the Holy Spirit presents a frightful picture of this alienation as it works itself out in human character. Fallen human nature is precisely opposite to the nature of God as revealed in Jesus Christ. Because there is no moral likeness there is no communion, hence the sense of physical distance, the feeling that God is far away in space. This erroneous notion discourages prayer and prevents many a sinner from believing unto life.

Paul encouraged the Athenians by reminding them that God was not far from any one of them, that it was He in whom they lived and moved and had their being. Yet men think of Him as farther away than the farthest star. The truth is that He is nearer to us than we are to ourselves.

But how can the conscious sinner bridge the mighty gulf that separates him from God in living experience? The answer is that he cannot, but the glory of the Christian message is that Christ did. Through the blood of His cross He made peace that He might reconcile all things unto Himself. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight" (Col. 1:21, 22).

The new birth makes us partakers of the divine nature. There the work of undoing the dissimilarity between us and God begins. From there it progresses by the sanctifying operation of the Holy Spirit till God is satisfied.

That is the theology of it, but as I said, even the regenerated soul may sometimes suffer from the feeling that God is far from Him. What then should he do?

First, the trouble may be no more than a temporary break in God-conscious communion due to any one of half a hundred causes. The cure is faith. Trust God in the dark till the light returns.

Second, should the sense of remoteness persist in spite of prayer and what you believe is faith, look to your inner life for evidences of wrong attitudes, evil thoughts or dispositional flaws. These are unlike God and create a psychological gulf between us and Him. Put away the evil from you, believe, and the sense of nearness will be restored. God was never away in the first place.

Are We Overemphasizing Missions?

ONCE ABANDON THE CONVICTION OF THE PRIMACY OF MISSIONS AND IT IS NOT HARD TO FORESEE WHAT WILL FOLLOW. THE TASK OF MISSIONS THEN BECOMES JUST ONE OF MANY, MERELY PART OF A GENERAL PROGRAM. IN THE END IT IS BURIED BENEATH THAT ANEMIC EPITAPH "BENEVOLENCE."

By REV. HARRY W. POST

THOSE who labor to have missionary work advance at all costs are sometimes spoken of as lopsided. They are regarded as enthusiasts because they believe that "go ye into all the world" is a literal command and that it should have priority.

In an effort to prevent our becoming top-heavy on work abroad, some Christians warn us that the Church has a number of other jobs that are important too. They want to see missionary work done, but not at all costs. They want to see the gospel preached, but not everywhere; that is, not until other things have had their share of attention. They fear overemphasis on missions.

Surprisingly enough, these sentiments are heard on occasion in presumably missionary-minded churches. They are voiced not so much in criticism, but rather as a caution. Their proponents do not go so far as to say "We are lopsided," but "Let us be careful we do not get too lopsided." Following that, objectives of deserving importance are enumerated. Then comes the suggestion that we ought to cut down on missionary emphasis so that these other things will not be neglected.

What about this counsel? Is there real danger that other aims be forgotten? Should we listen to the subtle reasoning that missions are not supremely important, and therefore not imperative? Once abandon the conviction of the primacy of missions and it is not hard to foresee what will follow. The task of missions then becomes just one of many, merely part of a general program. In the end it is buried beneath that anemic epitaph "benevolence."

Real accomplishment in any field of reasonable magnitude is secured by radical dedication and devotion. It requires extraordinary single-mindedness. When you try to be balanced in the dispersal of your effort and energies, you may aim at a certain number of goals. But attention to any one will have to be limited so that each gets its share of attention. Without question there are many worthy aims to which the church can address itself. But do we want to limit the great goal of world evangelization? Do we want to whittle down our missionary effort so that we can better apply ourselves to a variety of aims?

As I stated previously, it is radical dedication and devotion that gets things done. We are radicals, we are extremists in this great work of missions. To be a missionary you must be a person of radical conviction! No one but an extremist would leave his homeland to preach the gospel in other parts of the globe. You've got to be lopsided in your emphasis to face and endure an array of conditions ranging from privation, hard-

ship and isolation in the jungles or remote interior to the tense and uncertain atmosphere of crowded cities. Only a radical would accept separation from his children for several years or welcome rearing a family in a foreign land so that he might witness for Christ.

It is those of overwhelming conviction who support missions to the hilt, oftentimes giving out of proportion to their means. It is the radical preachers pulling for missionary giving with everything in them, keeping it a burning issue before their people, who make possible every advance on the mission field. It is the individual of radical conviction who eagerly devours missionary reports and who delights in missionary conventions. It is he of extreme earnestness who gives himself to a ministry of intercession for the gospel effort in foreign lands.

A large segment of the evangelical fellowship is keenly aware of the priority of the missionary effort. Individuals, churches and organizations have declared their chief calling to be to "get the gospel out as fast and as far as possible." They view all—their ministry, their resources—in relation to the progress of missions. Lopsided? Yes! Top-heavy? Surely! Asleep to other aims? No! But they believe with deep and radical conviction that their only excuse for existence lies in what they can do for the missionary task. Of such an overpowering conviction and burden was The Christian and Missionary Alliance born. Along with a select company of others this Society holds the calling out of a people for His name to be God's supreme purpose for this age.



Mr. Post has served in the islands of Indonesia since 1936. He wrote this article as his ship was nearing Bangkok, one of the ports touched on the voyage returning to the field. Here he voices the feelings of missionaries who are in foreign service under The Christian and Missionary Alliance. The readiness to plunge into hazardous pioneer ventures that characterizes Alliance missionaries is due largely to the confidence that a praying people is behind them. Other church groups may give their strength to various worthwhile interests, but the close-knit fellowship of the Alliance is based upon the supremacy of Christ's call to carry the gospel to all the world.

If anyone asks, "Have we been wrong in being so wholly committed to missions? Have we erred in placing missions first, even to the neglect of other things quite essential?" we reply "No!" China today is closed to the gospel. Had it not been for lopsided, radical dedication to missionary effort, the preaching of the Word would not have gotten as far in that land as it did. Suppose a so-called proper balance had been sought in those groups labeled "lopsided." It is plain there would have been fewer missionaries and fewer converts.

China is but one instance. There are other areas where gospel work was begun before the war. Had it been delayed until after the war, even though doors were wider open, the problems and difficulties would have been much greater. It was this lopsided dedication to pioneering, this radical emphasis on missions, that effected the gospel advance in places now closed or hard to enter.

Of course, the main concern is that we be scriptural in our fervor and intensity of dedication. The testimony of the Word is clear enough on this point. And let me say reverently, the most radical event ever recorded is the departure from glory of the Son of God to become the Saviour of men. He "emptied himself"—what extremism! He was

"obedient unto death, even the death of the cross"—the ultimate in sacrifice and singleness of purpose.

"He . . . spared not his own Son"—was God lopsided? "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses . . . unto the uttermost part of the earth." What fanaticism! God coming upon man to energize him, so that he might evangelize.

No need to remind ourselves that we live in a time of fast-changing conditions. Deserving and worthy purposes will always seek our attention. But let's keep this clear—the winning of men to Christ, the world-wide proclamation of His sal-

vation, is the first and chief job of the Church. To do that will require of us as individuals continued radical and emphatic self-denial and sacrifice. It also will demand of us collectively that we keep that purpose pre-eminent and foremost, even to the deliberate subordination and perhaps sacrifice of other aims.

"This one thing I do," cried the apostle. Later not even the shadow of the executioner's sword could darken the triumph of his departure. With singleness of purpose, dominated by one blazing passion, the salvation of the Gentiles, he "finished (his) course." What magnificent imbalance! There is a lopsidedness which is sublime. ♦ ♦ ♦

Basic to a victorious life . . .

A Fixed Will

By A. B. SIMPSON

In the Scriptures the word "heart" means the inmost being: the thoughts, the feelings and the volitions. In some passages the thoughts, in other passages the feelings and in still other passages the volitions, are especially emphasized by the use of the word.

In Psalm 57:7, "My heart is fixed, O God, my heart is fixed: I will sing and give praise," *heart* is equivalent to *will*. And the will is the central fact of personality; it stands for the man himself. We are what we will to be, and we do what we will to do; the decisions of the will determine character and conduct. The reason is, that while our thoughts wander and our feelings fluctuate, we can control the movements of our will. Like the psalmist, we can point them towards God and fix them upon Him, as the needle invariably finds the pole. Moreover, the will controls the feelings, for it will be found that the feelings always follow the set of the will.

Now, all this has a practical bearing upon Christian experience. God disregards our wandering thoughts and variable feelings, and accepts the choices of our wills. Since this is so, we need pay no attention to our uncontrollable thoughts and emotions, but only see to it that our wills are right with God. The fact

is the Christian life is to be lived in the will. God's invariable order is *fact, faith, feeling*; and if we will only believe His Word apart from all feeling, the appropriate feeling will invariably follow as a matter of course.

But how prone we are to wait for feeling before believing God's Word! Thus, the sinner is saved by choosing Christ as his Saviour; but usually he waits to feel saved before believing God's Word about it. Again, the believer is sanctified by receiving the Holy Spirit, which is an act of faith, or, to put it another way, a decision of the will; but usually he waits to feel sanctified before believing God's Word about it. And so we are healed, not by waiting for a surge of physical sensation, but by a choice of the will wherein by simple faith we take Christ to be our Healer and then go forth in His name expecting Him to meet us and finding Him true to His Word.

Beloved, learn to ignore your feelings and pay attention only to your will. In this way alone can you live a victorious life. Evidently David at first did not feel at all like singing and giving thanks; but he set his will to it, and soon he had all the feelings of joy and praise he desired. Dear child of God, try it!

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What Is Christian Perfection?

Is such a state possible for believers today?

By DANIEL STEELE

ASIDE from the absolute perfection of God, the term "perfection" as used in the Holy Scriptures in its application to human beings has three distinct meanings. Much of the difficulty in understanding the doctrine of Christian perfection arises from a confusion of these three significations.

1. *The perfection of the paradise of Eden.* Adam came forth from the hand of the Creator complete in his physical organism, in his mental structure, in the enthronement of his moral sense, in the harmony and balance of all his faculties. His appetites, in perfect subjection to a will holy in all its moral choices, ministered to his existence as a person and a race in a manner wholly consistent with the utmost purity. His passions afforded motive power to his spiritual aspirations, as the steady tradewinds waft the well-freighted argosy to its destined port. He was as perfect as his all-wise Creator could make him. His lack of experience, in the very nature of the case of a being just called from nothingness, must be supplied by himself and not by his Maker.

There was no original proclivity to sin, no secret spring coiled up in his nature moving him to step over the fiery boundary between right and wrong, and no fatal debility of his moral nature which must inevitably break down under the pressure of temptation. We must, moreover, suppose that, as his affections were perfect, they were fixed upon God, their proper object, thus leaving the soul not in a state of equilibrium between sin and holiness, but giving it a strong upward tendency.

In what, then, consisted the probation of this perfect being? Is sin possible to the intelligence thus

launched upon its orbit under the attraction of the central sun? Aside from the agency of the satanic tempter, it was possible for a perfect Adam, by reason of his very finiteness walking forth amid infinitudes, to miss his way. The limitation of his knowledge made faith a necessity. But there was no inherent defect, no downward inclination, no darkening of the moral perceptions by sin, and no infirmity of the will in the direction of righteousness. He was adapted to the law of perfect obedience. This law he might have perfectly fulfilled. This is Adamic perfection.

Since sin has marred the image of God in man, and disturbed, in their federal head and representative, the moral balance of each individual of the race, the Man Jesus Christ only excepted, this perfection has disappeared with the paradise in which it was found. "I have seen the end of all [legal] perfection, (for) thy law is exceeding broad." Says Job: "If I say, I am perfect, it shall also prove me perverse." This perfection is no longer required as the ground of salvation. It is now a myth whenever professed, and always will be, so long as men are begotten in the image of their father. "Who can bring a clean thing out of an unclean?"

2. *The perfection of the paradise above.* We look back with regret upon a perfection irrecoverably lost by reason of the flaming sword of the cherubim guarding the gate of a lost Eden; yet we look forward with hope toward another perfection enthroned above the cherubim, in

the glorified state after the resurrection of the righteous dead. No candid reader, with ordinary acumen, can read the third chapter of Paul's Epistle to the Philippians and fail to discover that this is the goal on which this spiritual athlete has his eye intently fixed. "I count all things but loss . . . if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect"—"crowned," says Bengel, "with the garland of victory, his course completed and perfection absolutely reached." For this St. Paul groaned, and for this manifestation of the sons of God the earnest expectation of the creation waiteth. Toward this all our holiest aspirations rise. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Then will the brightest ideals of perfection which our imaginations are capable of forming be fully realized. For we can imagine nothing more excellent than the Son of Man in His glory, wearing the diadem of universal dominion and adored by all the unfallen and all the redeemed intelligences, rank above rank, who veil their faces before His throne. We speak now of perfection in kind. The degree of our love will be forever increasing, as the beauties of the God-Man eternally unfold before our enraptured vision.

Mathematicians demonstrate that a curve may be drawn of such a nature that a straight line, lying in the same plane, may forever approach and never touch it. This line is called an asymptote. In this ever-increasing love the glorified saints



Daniel Steele was a Methodist preacher in New England during the nineteenth century.

will be spiritual asymptotes to the Son of God. Progress is an attribute of mind. At no point in the endless future will God bandage the loving soul, to check its growth forever afterward like a Chinese foot. This distinction between perfection of kind and of degree is not difficult to comprehend, yet many intelligent people perpetually confound them.

3. *The perfection of the paradise of love.* Perfect love constitutes evangelical perfection, the sum of all duties, the bond which binds all the virtues into unity. As we stand midway between the perfect estate of paradise lost and of paradise regained, regretting the one and aspiring to the other, but excluded so long as we are in the flesh, our gracious God, through the mediation of Christ, commissions the Holy Ghost to come down and open the gates of a new paradise of love made perfect, love casting out all fear, love fully shed abroad in our hearts. Love is the fulfilling of the law.

To fulfill is perfectly to keep, not the old Adamic law, but the law of the new Adam, the Lord from heaven. "Fulfill ye the law of Christ, the royal law of liberty." This law is graciously adapted to our diminished moral capacity, dwarfed and crippled by original and actual sin. All there is left of us after sin has spread its blight may be filled with the fullness of God. Every faculty may be energized, every capacity be filled, and every particle and fiber of the being be pervaded with the love of Christ, so that the totality of our nature may be subsidized in the delightful employment of love, attesting itself by obedience, rejoicing evermore, praying without ceasing and in everything giving thanks.

Says Wesley, "I know of no other Christian perfection." The hypercritical may criticize the term, and say that perfection cannot be predicated of anything human, and the advocates of entire sanctification may unwisely substitute other terms supposed to be less offensive, such as "the higher life," "the rest of faith," and "full trust," and other words which man's wisdom teacheth; but it will be found that they all fail to convey the exact and definite idea of the word "perfection" which the Holy Ghost teacheth.

This signifies not only our justification (sometimes called the imputation of Christ's righteousness, though improperly) but our inherent completeness in Christ, who is our sanctification as well as our righteousness or justification. The term "perfection" is the best word in the English language for expressing that state of spiritual wholeness into which the soul has entered, when the last inward foe is conquered, and the last distracting force is har-



monized with the mighty love of Christ, and every crevice of the nature is filled with love, and every energy is employed in the delightful service of the adorable Saviour, and the soul is as "dead indeed unto sin" as the occupants of the Stone Chapel graveyard are to the tide of Boston business and pleasure which rolls along Tremont Street. However fractional the man may be in all other respects, he is in one sense an integer: love pervades the totality of his being.

Early in divine revelation do we find Jehovah pointing to this state, saying to Abraham, "Walk before me, and be thou perfect"; and to Moses, "Thou shalt be perfect with the Lord." In many other places the same Hebrew word is used in describing character, but three times it is unfortunately translated by "sincerely" or "sincerity," twelve times by "upright" and "uprightly," once by "undefiled," as "Blessed are the undefiled [perfect] in the way," and once by "sound": "Let my heart be sound [perfect] in thy statutes." Forty-five times the Israelites were commanded to bring sacrifices without blemish; and every time the word should have been translated

"perfect," God thus teaching by impressive symbols that the heart of the offerer must be perfect.

Leviticus is the book of all the Old Testament wherein is typically taught the need of inward cleansing, whose end is holiness, whose tabernacle is holy, whose vessels are holy, whose offerings are most holy, whose priests are holy, and their garments are holy, and whose people are holy because their God is holy. Opening the New Testament, we find the Greek word *teleios*, "perfect," as descriptive of fitness for the kingdom of God, dropping from the lips of Christ and from the pen of Paul seventeen times, while the cognate noun "perfection" is twice used and the verb "to perfect" fourteen times.

This examination shows that the Spirit of inspiration had a deep design, persistently followed from Genesis to the Epistles of John. That design is to set forth the holiness of the service demanded of us and the perfectibility of the Christian under the dispensation of the Spirit. For this perfection is not on a level with man's natural powers, but is the work of the Sanctifier through the mediation and blood of Jesus Christ, who "by one offering . . . hath perfected for ever them that are sanctified." By one offering He has procured the Sanctifier who, so long as the world shall stand, is able by His office of cleansing to perfect believers, and present them complete in Christ Jesus.

It is easy now to see why perfection is both affirmed and denied in the Scriptures, with respect to the same individuals. God styles Job perfect, while Job himself repudiates that adjective. (Compare 1:1 and 9:20.) Thus David sees the "end of all perfection," and soon after calls on all men to "mark the perfect man," and note his peaceful death (Psa. 119:96; 37:37). Paul seems to blow hot and cold with the same breath, when he denies that he is perfect and then assumes that he is (Phil. 3:12-15); and James contradicts himself similarly (3:2).

The explanation is easy. Legal perfection is disclaimed, while evangelical perfection is claimed. In other words, perfect love-sacrifice can be rendered, while perfect law-service is beyond the power of mortal cripples to render.

Rejoice with Trembling

By MARVIN L. FIELDHOUSE

MORE and more in Christian circles one is confronted with a strange emphasis. It has to do with the believer's position in Christ and the authority invested in him. In view of this position and this authority the believer is being urged to stand up to the devil without fear. "Don't let Satan push you around," we are told.

Much has been preached and written on this subject, much of which God has been pleased to bless and much of which has without doubt brought grief to His heart. The views set forth here are in no way intended to damage God's truth or to belittle any of His true servants. My prayer and purpose is to expose satanic influence through carnal men and, by the Holy Ghost, the blood of Christ and the Word of God, to destroy some of the twentieth century works of the devil.

For lack of space I cannot here quote the much misquoted text of Luke 10:17-22, but I commend this portion to your prayerful study.

1. *The circumstance.* In verses 17 and 18 of Luke 10 we see Jesus' first effective preaching band in grave danger of sinking the gospel boat upon the very occasion of its launching. All seventy of the group, flushed with victory, returned to Jesus to report their success over demonic powers. Jesus took one searing look at them and exclaimed, "I beheld Satan as lightning fall from heaven."

2. *The background.* Far from emphasizing that every Christian has the delegated power to cast Satan down like lightning, Jesus is here teaching something else altogether. He gives a plain and solemn warning.

Every Bible student knows that before Satan fell from heaven he was full of beauty, strength and au-

thority. Then came that subtle ambition. He viewed himself in the light of his authority and success long enough to become intoxicated with his position. "I'm strong, I'm full of beauty, I'm in the seat of authority: there's only one Being over me, and He's on His way out!" At the very second that thought found lodging in the mind of Lucifer the mighty he was flung like lightning out of heaven.

3. *The implication.* Man has no simile quite so descriptive as "like lightning." We all know it means in a split second. So fast does lightning leap from sky to ground that the human eye, as sensitive as it is, cannot tell whether the streak went up or came down. And when Lucifer attempted his rebellion in heaven he was out, and out to stay, in one fearful flash of split-second lightning!

4. *The fact.* That the believer, according to Luke 10:19, has been given power and authority over Satan let no man contradict; but let preachers be careful how they lift this verse out of its context to excite in others the very authority complex that Jesus is here sternly denouncing. Some preachers tell their defeated inquirers, "Don't let the devil push you around; you have authority to push him around; now use it!" And some go on to become engrossed with the power instead of the Giver thereof. This is always dangerous.

Jesus said, "I give unto you power and authority." That is a fact. But here is another fact: any man becomes dangerous when power in-

toxicates him. Anyone could foretell the outcome of divine power under human direction. No man is to be trusted with unlimited power. Such can only be the source of perilous vainglory. The Holy Spirit has told us that if we would glory let it be in this, "that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord" (Jer. 9:24).

Beware of rejoicing in your position, your authority, your effectiveness, even in your love for Christ. That which flesh can rejoice in, flesh will pollute. "Rejoice in the Lord alway: and again I say, Rejoice."

5. *The rebuke.* There is always something questionable about the conduct of those who hilariously dance home from the battle to divide their spoil with the strong! And that which we call suspicious Christ often calls satanic. When He saw the devil in a thing, He said so. Dr. G. Campbell Morgan points out that Satan's voice is heard just three times in the Bible: in Genesis, with Eve; in Job, and in Matthew 4 with Christ—in person only three times but by proxy a thousand times. And here in Luke 10:20 Jesus told these men that their flush of joy was bad; the devil was behind it. Furthermore, if they must rejoice in some thing, let it be that the grace of God made it possible for their names to be written in the Lamb's book of life.

6. *The lesson.* If we must emphasize the believer's position in heavenly places with Christ, as the Bible surely does, let us also lay some stress, as the Bible does, on what Jesus knows about those who are not yet with Him in glory. John 2 tells us that Jesus knew what was in man. He was careful not to com-



Mr. Fieldhouse is a missionary to Japan. He has contributed a number of articles to THE ALLIANCE WITNESS.

mit Himself unto them; no one needed to testify of or recommend man to Him. Christ knew how they were a "wind that . . . cometh not again"; followers for loaves and fishes. It was He who said, "The spirit indeed is willing, but the flesh is weak," and it was said to those to whom it applied.

When Hitler was a corporal the world knew nothing of the ten thousand wild tigers in his soul, but it found out when he got behind the power levers. The Japanese speak of "*kichigai ni hamono*" ("a meat cleaver in the hand of a fool"). What we do when given the power and the chance to use it reveals what kind of persons we are. "Lord, we are so full of joy . . . even the devil is subject to us in Thy name!" Satan was cast out of heaven in one second for the same foul aspirations that were madly buzzing about in the minds of these disciples.

7. *The serpent.* Do we as God's people fully realize that the serpent is still more subtle than any beast of the field? He still tempts us to be wise "as gods, knowing good and evil." He still attacks our confidence in God. If he can only destroy a Christian's single-eyed devotion to the Person of the Son of God and focus his attention on anything less than Christ, be it ever so good and noble a thing, he has effectually defeated him.

8. *The present.* Only God knows how many defeated Christians today are posing as leaders in the church and going about to incite in God's people the very thing Jesus rebuked in His disciples. These men give the impression that their "deep" teachings are so secret they had almost to steal them from God on the sly, and that only a few who know some special "sanctuary" or "upper room" dialect can ever hope to understand it all.

But those who so piously emphasize the believer's authority as a tool for personal victory in pushing the devil around are touching on neither the "deeper life" nor "higher life" truths. On the contrary, they are merely inflaming their own ego and teaching others how to fan theirs. If you doubt that statement just cross one of these authority-filled brethren and he'll use his authority on *you*. This type of person

cannot remember the last time he was wrong; he cannot remember the last time he gave in to anyone sweetly on any issue, major or minor. He is *always* right, always the most spiritual, others are always wrong.

Beware of these false teachers. While giving you a formula for clawing your way to the top, they actually teach you only two things: (1) How to feed your ego, and (2) how to dress up self-will in public and make it look Christlike. These men are completely mistaken. Their brass is not boldness at all, and the sooner they get over their authority complex the sooner three things are going to happen: (1) God is going to use them. (2) Satan is going to know it. (3) Those closest to them, first, and then God's people in general are going to be able to get along with them.

9. *The Saviour.* Let us now leave the negative and yet very important aspect of this truth for some further discoveries. In verse 21 Jesus explodes every false motive a follower of God ever had: He "rejoiced in spirit." An old Japanese translation says "rejoiced in His heart," and another says "rejoiced in the Holy Spirit." But what prompted this rejoicing? Had Jesus just returned from a preaching campaign with many new experiences to relate to the curious audience? Nay, not so! And yet He rejoiced in the depths of His being. But what was the source of His joy?

Remember, this was that same Jesus who, as verse 22 plainly tells

us, had *all* things delivered unto Him of His Father. This is that Jesus who had *all* power in heaven and in earth, who had the authority at any moment to ask for and receive a host of angels twelve legions strong. But is Jesus intoxicated with all of this potential? Never. Hear this, all ye who are wise and prudent: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; *for so it seemed good in thy sight.*" His joy was to be absolutely identified with the Father's will.

Jesus rejoiced in this eternal secret of all joy: God the Father was having His will, His unhindered way through Him. God could now re-enthrone Himself in man—His own creation. And the only joy that Jesus had was "Thy will be done in earth, as it is in heaven."

Feel His pure devotion: "Even so, Father; for so it seemed good in thy sight." What is your attitude towards God the Father having His own way in a sinful world through you, even though it means "obedience unto death, even the death of (a) cross"? How these things are hidden from our wise and prudent intellects! When you can be 100 per cent satisfied with God's will, you have tapped the only fountain of true joy: this and only this is power in proper control.

"Be glad then, ye children of Zion, and rejoice in the Lord your God . . . for the joy of the Lord is your strength." ♦ ♦ ♦

Quotes from Our Contemporaries

ENID G. MOXHAM, in *The Life of Faith*, inquires as to the average Christian's desire for holiness:

"Those who have walked closest to God through the ages have been those who have hungered and thirsted for Him. . . . There must be a DESIRE. We often express surprise that the man of the world seems so dead to his need of Christ. Have we ever stopped to marvel at the deadness and apathy of many of us evangelicals to the need for something higher and deeper and purer and closer than we have ever yet known in our relationship with Christ?"

Time is running out on our missionary ventures, exhorts FRANK R. MOOD in *Christian Beacon*:

"Brethren, we need to give much thought to God's great plan for the 'working day' of the church. There is not much time left in this day. Night is fast falling. All our efforts MUST be doubled. Every minute MUST be redeemed if we are to fulfill God's great commission, and if we are going to see souls saved and snatched from the brink of hell."



DAVID R. ENLOW, Editor

AT HOME

Home study for ABC pastors: A home study course will be offered early in 1959 for American Baptist Convention pastors whose training does not meet educational standards recommended by the denomination's Commission on the Ministry. More than 38 per cent of the pastors fall short of proposed ordination requirements of four years of college and three years of theological school, the Commission learned through a survey.

School board cancels Bible story hour: A single parental protest has led the Clark Lake school board, Jackson, Mich., to discontinue a Bible story-telling hour which had been held periodically during school hours. Board members said they were reluctant to act, but felt that a court would probably rule the nondenominational religious service at the school to be illegal.

ABROAD

Bible text on stamp: The Biblical text, "Thou shalt love thy neighbour as thyself" (Lev. 19:18), appears on a postage stamp issued by Israel on December 10 in honor of United Nations Human Rights Day. The verse is depicted in Hebrew carved upon a stone. Underneath on a gummed tab (that can be affixed to a letter along with the stamp) appears a translation of the golden rule in English, French, Spanish, Chinese and Russian.

Church aids Quemoy Protestants: Tragic loss to the Protestant church property and membership on Quemoy, resulting from bombings by Red Chinese, has been partially offset by Formosa Christians. Protestant congregations there have raised \$2,300 for relief work on the island. Part of the money will be used to repair the Protestant Church of Quemoy, and the rest has been earmarked for direct relief to those in distress from the shelling.

Lutherans in Siberia acknowledge Bibles: Grateful German Lutherans in Russia have sent as many as 100 letters a day to the welfare department of the Evangelical Lutheran Church in Stuttgart, Germany, to express thanks for Bibles and religious literature sent to them. Bishop Theodor Heckel, recipient of the letters, said they voiced "unbroken confidence in God, deep gratitude for relief services, and unchanging loyalty for the homeland."

India stands fourth in publications: India now stands in fourth place in the publication of books, and exceeds in number some Western countries, including France, Italy and the United States, according to the United Nations. India was not only fourth in the total number of titles, but also had the largest number of religious books. The number of titles by the top four countries were as follows: The Soviet Union, 60,000; Japan, 24,500; Great Britain, 19,000, and India, 18,559.

MISSIONS

Medical work ordered closed in Sudan: The medical missionary work of the Africa Inland Mission in the Sudan has been ordered closed by the Sudanese government. All doctors must abandon their work in January. Official reason for the action was not revealed.

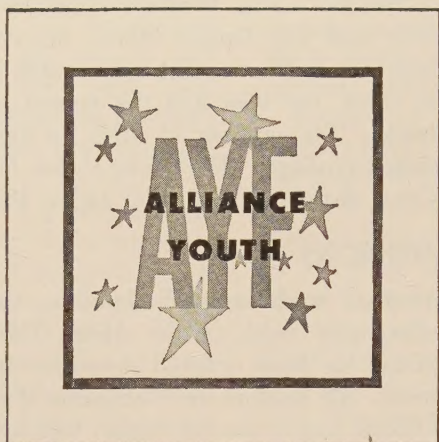
PEOPLE

Johnson heads theological society: Rev. Gilbert H. Johnson, vice-president of Nyack Missionary College, Nyack, N. Y., was elected president of the Evangelical Theological Society at its tenth annual meeting held at Nyack December 30 and 31. Other officers elected include Dr. Allen MacRae, Faith Theological Seminary, vice-president; Dr. Allen A. Cierpke, Tennessee Temple Theological Seminary, treasurer. The two-day session was devoted primarily to the presentation of scholarly papers, highlighted by a panel of four papers on the "Early Chapters of Genesis." Over 100 writers, professors and other evangelical leaders attended.

Dr. Paul S. Rees joins World Vision: Dr. Paul S. Rees, former pastor of the First Covenant Church, Minneapolis, and noted conference speaker, has accepted a full-time position as vice-president-at-large with World Vision, Inc. During the next few months he will be speaking to ministers in Australia, India, South America, Burma, Malaya and the Philippines.

Pastor joins Graham team abroad: Rev. Howard Jones, former pastor of Smoot Memorial Church (C. & M. A.), Cleveland, Ohio, has been appointed a member of the Billy Graham team, to be stationed at Radio Station ELWA of the SIM in Liberia. As an associate staff evangelist of the team he will be engaged in evangelistic meetings as well as a radio ministry over ELWA. Mr. Jones will travel extensively in Africa, making the necessary arrangements for the Graham tour in 1960.

Korean returns as witness to students: Gon Joon Kim, student at Fuller Theological Seminary, who preached to the Communists during the Korean war a message of love in Jesus Christ a few hours after they killed his wife and father, cut short his training in order to return to Korea where he will enlist fifty men for pioneering a program of evangelism among Korea's college students under the auspices of International Campus Crusade for Christ.



WELDON B. BLACKFORD, Editor

A Quitter Who Made Good

By REV. HERMAN H. HAZLETT

No one likes a quitter. I suspect that he even finds it a little hard to like himself. If he were honest he might admit that he really loathes himself.

I once knew a man who would never participate in a doubles tennis match unless he could decide how the opponents were to be paired off. If the other three agreed to his plan, he would place himself as a partner with the person he considered to be the strongest to play against the other two. It was always very obvious that he was determined to win. He was not only a poor loser; he would quit before the play started if objections were made to the way he wanted to pair off the players.

To be a quitter in athletics or any other phase of life is most lamentable; to quit when spiritual issues are involved is disastrous.

John Mark was a quitter (Acts 13:13). He didn't forsake the football team, fail to show up for the annual college choir concert or forget to keep a promise; he quit the first foreign missionary party of which we have any record and went back home to Mom.

I wonder why anyone would quit such a going concern as a group of Spirit-filled apostles preaching the gospel of Jesus Christ to heathen audiences. True, he was the lowliest member of this party of three, for

we read that "they had also John to their minister [servant]." But he had seen at least one miracle performed in the name of Jesus. Elymas, a sorcerer who opposed their ministry on Cyprus, lost his sight when Paul called down judgment on him. As a result, the deputy of the country, Sergius Paulus, believed when he saw the power of God so manifested. If John Mark was hoping for success in their venture, surely he had no just cause for complaint here.

We know that Barnabas was Mark's maternal uncle. When the Holy Spirit's call came in Acts 13:2, it was to "separate me Barnabas and Saul for the work whereunto I have called them." Barnabas was a believer in Christ when Saul was still persecuting the church. He had spoken out in defense of Saul when the disciples in Jerusalem were suspicious of him, and had in fact sponsored Paul among the Christians. He was the first to preach in Antioch, and later after Saul's conversion he brought him there to join him in the ministry. It was most reasonable then that Barnabas should be the leader of this evangelistic party. But when Saul assumed the spiritual leadership (Acts 13:9), it would seem that Mark despaired of advancing himself in this work, since his uncle was no longer in charge.

Not only did Mark leave this party

shorthanded, but he was directly responsible for the breaking up of the relationship between Barnabas and Paul just before the second missionary journey began. The Lord overruled in that unfortunate situation, and we find no further mention of the second group anywhere in the New Testament. I wonder if John Mark flunked out a second time. It is fortunate that he was not with Paul and Silas at Philippi. Can anyone imagine him singing praises to God in jail at midnight with his feet in the stocks and after he had been beaten?

Yes, John Mark was a quitter. He couldn't take it. For some reason he quit the Lord's work and went home.

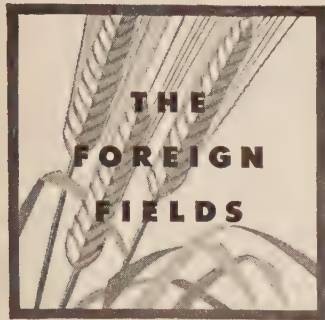
But if any of our readers finds himself in Mark's shoes today, take courage, for Mark repented and came back. Many years afterwards Paul wrote to Timothy to "take Mark, and bring him with thee: for he is profitable to me for the ministry." Tradition tells us that Mark worked with Peter, and it is believed that what he wrote in the second book of the New Testament was gathered largely from Peter's sermons. Peter himself had once been a quitter, but he repented and was restored to divine favor. For this reason he must have been a great help to Mark.

There is always a way back for anyone who will come God's way, even after he has insisted on walking in his own way. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).
—Used by permission from PANORAMA.



Leadership Release

The 1959 Winter Quarter issue of *The Leader* is off the press and has been sent to each pastor. A second copy was sent with it to be given to the AYF president. If you are an AYF president and have not received your copy, kindly contact your pastor immediately. Copies are also available for AYF advisers or youth directors, and may be received by writing the National Youth Office, 260 West 44th Street, New York 36, N. Y.



Temuco's New Big Press

By ROBERT NEWMAN, Chile

For many years missionaries in charge of the Spanish Alliance Press in Temuco, Chile, have dreamed of having one good printing press. This last September funds were made available to take advantage of the sale of a German Heidelberg automatic machine in the Chilean city of Osorno. It had been in use only about ten months. The owners were forced to sell because of a bad turn in their business. One owner compared its quality to a Rolls Royce automobile.

The truck that carried the load of almost five tons to Temuco had to be helped over one stretch of road by two pair of oxen. After a thirteen-hour trip the press arrived in good condition.

This machine can print 4,000 sheets an hour and gives a good impression even on difficult color work. It has made possible our selling two old presses whose capacity together was less than 3,000 sheets an hour. One of them was over seventy years old.

The workers asked if we were going to baptize the new machine, but we told them that it would be dedicated to the Lord's work. In the dedication ceremony the speaker pointed out that the purchase of this machine was not just a financial transaction. It is a move in the great plan that God is carrying out through the ages. He is giving His Word to men and women that they may find life and salvation in the Lord Jesus Christ. The workers were also reminded that they too are enjoying employment in this skill as one of the means of carrying out God's eternal purpose in reaching the lost.

What a privilege is ours to know Christ and make Him known by whatever method or machine that comes into our hands. Pray that these workers and those who receive the Spanish literature may acknowledge Christ as their Saviour. Pray that other outmoded equipment may be replaced, and that more national workers will catch the vision of evangelizing with the printed page.

An Ancient Cambodian Custom

By REV. DAVID W. ELLISON

Nearly one hundred thousand Buddhist priests, clad in saffron yellow robes with begging bowls slung over their shoulders, usually go from house to house in Cambodia to receive alms from the people. But for three months during the rainy season the order is reversed. The priests remain cloistered in the monasteries and the lay men and women go regularly to the temples to present their offerings to them. This is the "vosa" period.

At the conclusion of this time there is an interesting and colorful religious festival which takes place at night, as do most Buddhist ceremonies. This particular merit-making festival is called "Bandet Prateep." The people make small rafts, usually of banana stalks, about two feet or more square. In the center of this little raft they place an artificial tree made of tiny pieces of

bamboo with paper or money tied on as leaves. At the base of the "tree" they put various offerings, such as a handful of cooked rice, some bananas, cigarettes, betel nuts and coins. The *prateep* are illuminated by little oil lamps, candles and incense sticks. Then they are launched on the river or lake as an offering.

Thousands of these little illuminated rafts bearing such simple offerings are carried by the current down the rivers of Cambodia. Frequently the rafts, before proceeding far on their journey downstream, will be raided by boys and men who swim out and take the offerings for their own profit.

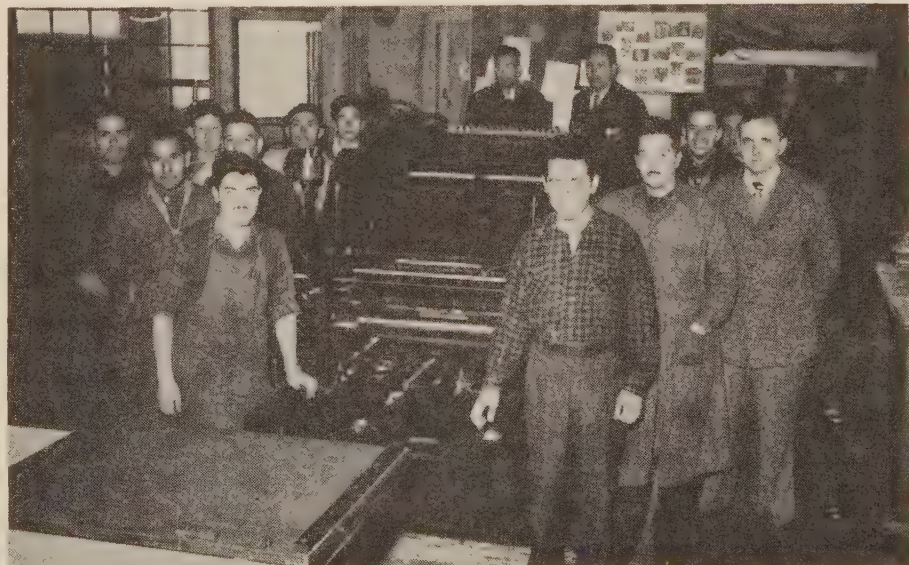
In the large cities, in addition to these smaller *prateep*, the river craft are brilliantly illuminated with many strange, fanciful designs which attract thousands of curious onlookers.

Various explanations have been given as to the meaning of this ancient custom. The most common is that it is an offering to the deified earth and water. Although unable to fully expiate sin, these offerings are supposed to help lighten the burden.

It is the responsibility of your missionaries to tell these people of the supreme sacrifice of the Lamb of God who taketh away *all* the sin of the whole world. Then the true *prateep*, the Light of the World, will shine into these darkened hearts and dispel the darkness.

The new automatic press in Temuco, Chile, will greatly increase the output of evangelical literature for all of Latin America. Pray for each member of the staff and the director.

R. E. NEWMAN



A horrifying glimpse into customs that

prevail where Satan has uncontested control

Helpless Victims of Pagan Cruelty

By REV. WILLIAM A. CUTTS

New Guinea

BEING the favorite wife of a chief-tain or an important man among the Moni tribespeople has its advantages. It can also become an anguishing experience. When the husband dies his friends and relatives are very apt to kill his wife. The wife of any man may be put to death at his decease, especially if he so requests. Invariably all his pigs must die. This insures that the mourners will have plenty to eat while they mourn.

If it were not for missionaries interfering with the "innocent culture patterns" of the Monis, several widows we know would not have survived. The general procedure appears to be this: The chief requests that "arrangements" be made for his wife to accompany him. Recently a village chief by the name of Domo Kebe died. He had even given a pig to a group of friends and relatives in return for their solemn promise to kill his wife, Kababu. With this valuable gift he put them under moral obligation to carry out his wish.

From the point of view of the Monis it is not wrong to kill the new widow. She is not a free moral entity herself, but only the personal property of the deceased. It's only right that he take what property he can with him—the spirits of his pigs and his wife—as he obviously can't take material things such as axes, bows and arrows. It would be too bad, especially for a chief, to leave the world with nothing. Perhaps too they fear that, if they don't comply with his wishes, when they die their wishes won't be carried out.

Keeping this promise is a means of giving expression to their sorrow.

Sham sorrow and crocodile tears are present at a Moni death just as at funerals in America, but real sorrow is also in evidence. Widows and small children realize that their provider is gone and that they face an uncertain future. Dependents of chiefs are most pitiable. While the chief is alive they have everything. When he dies they immediately become paupers. All their pigs are killed, along with his own. His shells, gardens, houses and other possessions are taken over by his strong nearest of kin. This makes the loss to his widows and children very real. Other close relatives must also give evidence of sorrow, whether real or make-believe. A widow, an older child or other near relative will sometimes saw off a finger with a piece of sharp bamboo. The deceased man's house may be burned or torn down. Mourners smear their bodies heavily with clay. Women wear net bags in place of their regular long-fiber skirts. A man sometimes will break the gourd he

wears, destroying the one concession to modesty New Guinea tribesmen think necessary.

Killing a widow furnishes these people an opportunity for excitement. Monis don't have high-wire trapeze artists or gory movies to watch, but they do have the same desire for excitement as their non-Christian brothers in more civilized lands. Many times have we seen them jumping up and down hurling insults at each other, sometimes even hitting each other with pieces of wood, one daring another to start something by drawing his bow. Even the bravest warrior hesitates to shoot under such circumstances because he knows that his doing so will start a war in which he himself might get killed. But when it comes to widow shooting there is nothing to restrain them. There is no pity for the widow and little fear of reprisal. It's quite as safe as shooting one's own pig, but much more exciting.

One or two of the dead chief's brothers plan the event and then call all the clan together. At the proper time they storm the house where the widow is, tearing off the roof or tearing down the house if necessary. Some of them grasp any of her relatives who try to protect her—brothers, sisters, children, parents—and before their eyes others proceed with the killing. Usually there are so many attackers that they cannot use their bows or even their full-length arrows, so they pull the foot-long tips from the arrows and jab at close range. A widow has little chance of escape.

When the chief, Domo Kebe, be-



Go, Ye Messengers of God

*Go, ye messengers of God
Like the beams of morning, fly;
Take the wonder-working rod;
Wave the banner-cross on high.*

*Go to many a tropic isle
In the bosom of the deep,
Where the skies forever smile,
And the oppressed forever weep.*

*O'er the pagan's night of care
Pour the living light of heaven;
Chase away his dark despair,
Bid him hope to be forgiven.*

—JOSHUA MARSDEN.

came seriously ill, Kababu, his favorite wife, a pretty, slender woman in her early twenties, fled in terror. Four nights she hid in the rain-soaked woods. Three of her fellow villagers determined to help her. One of them was Kobe Zu. Occasionally he has come to Christian services, but he is not a believer. As soon as Domo Kebe died the three rescuers searched for Kababu and brought her to us. Sad-faced and fearful, she crouched on the floor trying to make herself as inconspicuous as possible.

"We brought her here," they said, "because no one else can help her. All the others want to kill her. If they discover her with us they will overpower us and take her. But they would be afraid to force their way into your home or even to kill her in front of you. Within a few weeks the lust to kill will be past and she will be safe." In Kobe Zu's plea there was no hint of the cupidity which later he displayed. That he should deliberately betray Kababu into the hands of those who sought her life made us sick at heart. It is an indication of the degree to which the natural heart of man is filled with deceit and treachery.

We were glad to give refuge to this hunted girl. Only a few months ago when we were away from Homejo we missed an opportunity to protect the wife of a friendly chief. He had been showing an interest in the gospel. At the time of our absence he contracted a deadly disease that is still rampant here. No one protected his widow and her two small children were left without either mother or father.

Apparently the widow killing must take place within a short time after a man's death. Sometimes we have had widows here for only two or three days. As soon as someone comes with the report that all is clear they return to their villages. We have wondered if people simply lose interest or if they consider the head start the husband's spirit has will make impossible his widow's spirit overtaking him. When we have questioned our Moni friends they always reply with one word, "Amunga." In this connection the meaning is "That's just the way it is."

A particularly exciting rescue took place in 1955. Puzi Kumba lost her

husband then. She seems to be a believer. He had been a particularly important chief and all of his wives had fled as his death approached. Fortunately for most of them, they had come from distant areas and when they returned to their maiden homes they were safe. Why Puzi Kumba stayed we don't know. Perhaps she felt it would be useless to run. At that time there were six of us missionaries at Homejo and most of us were at the chief's side witnessing to him in the last hours. That night we went again to the village to try to rescue Puzi

They said some of us might stop an arrow or two meant for her. We proceeded on the notion that unless some warrior had an opening for a clear shot at her none of them would try for fear of hitting one of us.

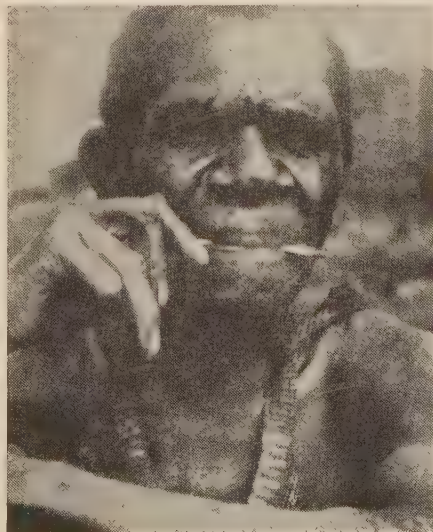
Some Moni friends of ours went to the group of would-be executioners and attracted their attention while others quietly entered the house where she was and whispered to her to come. With a human wall of missionaries and some Moni Christians around her the procession formed in the blackness of mid-

*Has lethargy displaced the urgent spirit
of importunate intercession for heathen peoples?
This report is a stabbing reminder
that without such prayer they are perishing—one by one,
but with terrific rapidity. Their cry of terror
should shake loose the grip of pleasure, the spell of
possessions, until the prayer rooms
are filled again with stalwart warriors of faith.*

Kumba. How to accomplish this feat was the problem. We were two missionary men and some ladies—all unarmed in a village prickly with bows and arrows and plenty of warriors who knew how to use them. We fully committed the matter to the Lord and then waited on Him for guidance.

Some of the party thought that if we were to escort Puzi Kumba to Homejo, keeping her surrounded on the trail, she might get there alive. Others felt the plan too dangerous.

A Woda-Moni chief near Homejo, who has shown himself friendly to the missionaries
G. LARSON



night. Flashlights were used very sparingly. We snapped them on and then off instantaneously where the trail was worst for fear of revealing the target.

It was a breath-taking, exciting journey, culminating in an experience of real exuberance and thanksgiving to the Lord that He had enabled the entire party to arrive at Homejo unscathed. We hid the woman for more than a week in our locked pantry.

It became evident at that time that the widow-killing ceremony had a certain sporting element. Those looking for Puzi Kumba didn't make a very thorough search as they would have done for an enemy. They didn't seem to resent in the least the fact that we had rescued her and were keeping her concealed. They were prepared to shoot her if they caught her in the open, but were obviously content to wait patiently their opportunity rather than to force her release. Finally when a messenger asked to talk with her she consented to see him. He reported that it was safe for her to come out in the open now and she took his word for it. He was correct and she was not harmed.

Usually the mob lets nothing

(Continued on page 19)

India-Gujarat

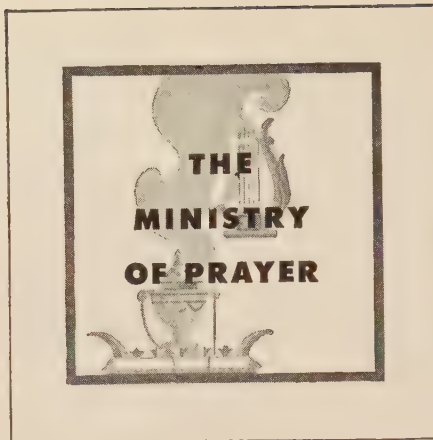
After the Abdul Haqq meetings in Ahmedabad last Easter, two prayer groups sprang up in that city. The Mission chairman has been ministering the Word two hours each week to one of these groups. The other group is having difficulty getting organized, but they are zealous in the work of the Lord and wish not only to hear, but to witness and preach when opportunity presents itself. Remember both groups in prayer.

Gabon

Pray for the health of the school children, Bible school students, and workers and their families. Recently there has been much illness, resulting in some deaths. . . . In the pioneer area of Koula-Moutou, where a score of evangelists are needed to carry the gospel to the many villages throughout the forest country, there are at least a dozen professing Christian young men who show possibilities for this kind of work. Some of them have had several years of training in our Christian day schools, others have been trained in government French schools. Three have already volunteered for a full-time gospel ministry, and others are interested. Pray that they may know themselves called of God for the ministry if that is His will. Because these young men have a little education, there are many allurements for them to follow other vocations. Pray, too, for the missionary couple working in this district as they seek God's enabling to meet the challenge of this needy area.

Viet Nam

A new effort is being made to attract and to reach the students in the city of Hué through a combined program of Bible study and recreation. Up until this time there has not been a strong evangelistic program for reaching the student class. The Lord has raised up several outstanding Vietnamese young people who will be assisting in this effort. Pray that this work will prove effectual. . . . From the Quang Ngai area (see November 27, 1957, issue), Rev. Harold Dutton writes: "Contacts at Song-Ve are continuing and increasing. We hold a Sunday afternoon meeting in a Christian's house, and it has been well attended in spite of rain. There are good prospects for a work there. Four men came in the other day from Nghia Hanh, where we had visited and left tracts several months ago. They all accepted Christ and want to help others in their village." Continue to pray for the work in this pioneer area. . . . Pastor Phai, of Cantho (September 24, 1958), reports that evangelistic services have been held in Cai Ran. Ten years ago there was a church in this town, but because of the war many of the Christians left. During the recent meetings a good number of people professed faith in Christ. Pray for these new Christians. Pray also for the national conference.



Tribes of Viet Nam

Rev. Jean Funé had to undergo further eye surgery. Pray that God will fully undertake for this need (December 31, 1958). . . . Pray, also, for the two lady missionaries who oversee the Dalat station. Their duties are many, and the villages are distantly located and difficult of access. With the absence of the Funés from this district, the ladies will have special need for wisdom and strength.

Laos

Reports on the literature stands at the annual twelfth-month festival (November 19, 1958) indicate that a gratifying volume of literature was put into circulation. In Luang Prabang sales and distribution were double those of last year. At Vientiane the stand was visited by many people, both commoners and dignitaries, in spite of its unfavorable location. This stand was given a third-class award, and thousands of pieces of literature and Scriptures were sold and distributed during the five days of the fair. Pray for fruit from this sowing of seed.

Thailand

The Bible correspondence school continues to reach men near and far with the gospel. In Khonkaen, the headquarters of the school, some forty boys in the local government school are enrolled in the course and eagerly await their corrected and graded lessons. A few have attended services at the local church. Pray for increasing results. A letter in perfect Thai language has been received from a twenty-three-year-old man in Mecca, Saudi Arabia. Pray that the next lessons will reach him, to the end that Christ will be glorified in this center of Islam.

Colombia

Praise God for His working in a marvelous way regarding the Cali church problem (December 31, 1958). Construction on the building has now begun. Pray that there will not be further hindrances. . . . Praise God, too, for His journeying mercies as the chairman and his wife (November 19) traveled by canoe, plane, bus and on horseback, often in hazardous places.

Peru

Some of the members of the recently formed church in Chimbote have been distributing tracts and witnessing to the prisoners in the local jail. Pray that these contacts may bring forth fruit. . . . Pray for God's blessing in the vacation Bible schools which are being held during January, February and March, and for safe journeys for the girls who will be conducting them. . . . A rural Bible institute was recently held in the Huacrachuco region (August 27, 1958). Pray that the men who were present will have the courage to walk in the light received.

Chile

Pray for the development of the Alliance Editorial Committee as it plans for future publication projects and distribution outlets. . . . Pray for the Alliance Spanish bookstores in Colombia, Ecuador, Peru, Chile and Argentina, that they might have the means to distribute literature more effectively. . . . Pray that every Christian will use the gospel literature available, read it for his own spiritual uplifting and distribute it to evangelize his lost neighbor.

Middle East

Rev. and Mrs. R. E. Ward have been evacuated from Jordan, leaving the Alliance work without a resident missionary. The churches in both Syria and Jordan are now administered by the national brethren. Praise God that they have made a good beginning. Pray that God will encourage and enable them, that they may be led of the Spirit in all things.

Philippines

Pray for the fresh anointing of the Holy Spirit upon the new workers (juniors and seniors) going forth from Ebenezer Bible Institute. . . . Pray that pastors, deaconesses and lay preachers will know how to feed the flock so that they will be able to discern between false and true teaching. . . . Pray for many to be saved during the evangelistic crusades to be held throughout the field in 1959.

Indonesia

Praise God that there has been some progress in printing the Indonesian hymnbook. It has been in the hands of the printer since September, 1957. Pray that it will be finished soon and passed on to the people of this needy country. . . . The *Daily Light* is to be printed soon, D.V. Pray that it will be a real source of help to the people.

Cambodia

Prayer is requested for the annual church conference to be held in April at Ta Khmau. There will be election of officers. Pray that the Christians may know the mind of the Lord and choose the man of God's choice to lead them. . . . Pray for teachers for Vietnamese and Chinese children's meetings.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, 1426 Wake Forest Rd., Raleigh, N. C.

To the Fields

Miss Doris Bruckner left France on January 8 for missionary service in the Sudan, French West Africa. Of French



Doris Bruckner
French West Africa

nationality, Miss Bruckner will be assisting another French couple, the Bosserts, on our Somasso station as nurse. She received her nurse's training in Switzerland, where she also attended the Lausanne Bible School. Prior to her appointment, Miss

Bruckner studied in the Ridglands Bible College in Bexley, Kent, England.

Rev. Fred A. Smith sailed from New York January 9, returning to Colombia for his fourth term. Mrs. Smith is taking a six-month leave of absence to complete her degree work and is remaining in the homeland with the children.

Rev. and Mrs. L. D. Wright and son, Timothy, sailed from New Orleans on January 7 for their third term in French West Africa. Their other son, Larry, is remaining in the homeland to complete his education. The Wrights will be stationed at Mamou.

With the Lord

Mrs. Mae M. Campbell, a charter member of the Anderson, Ind., Christian and Missionary Alliance Church, went to be with the Lord on December 19, 1958. While living at Anderson she was active in the work of the church, in jail work and in outstation Sunday schools. She was later affiliated with the Central Church in Detroit, Mich., where she taught a young ladies' Bible class. The last few years of her

life were spent in Glendale, Calif. She is survived by her husband, Mr. George E. Campbell, and a stepdaughter, Mrs. Robert L. Hill.

Dr. H. A. Dickman, retired pastor of The Christian and Missionary Alliance, went to be with the Lord on December 14, 1958, in Hamilton, Ohio. He was eighty years of age. Dr. Dickman had gone to Hamilton from his home in Winona Lake, Ind., to speak at the forty-eighth anniversary services of the Bethel Church on December 7. He suffered a heart attack on November 30.

Dr. Dickman was the founder and for thirty-seven years the loved pastor of Bethel Church. He was greatly respected in the city for his consistent Christian testimony.

Dr. Dickman was born in New Bremen, Ohio, and received his early education there. He was graduated from Hiram College, Hiram, Ohio, and also from Meadville Theological Seminary, Meadville, Pa., finishing in June, 1901. He was ordained three days later and entered the ministry in the Evangelical Church. He became associated with the Central District of the Alliance in 1907, and in 1910 established Bethel Church.

For two years following his retirement from the pastorate in 1948 Dr. Dickman carried on a ministry of Bible teaching and evangelism. From 1950 to 1954 he served Christ Church, New Bremen, as pastor.

Besides his widow, Lillian Sunderman Dickman, whom he married in 1901, he is survived by two sons, Alvin H., of Brigham City, Utah, and Reuben H., of New Bremen, and two daughters, Mrs. Edna Crede, Kankakee, Ill., and Mrs. Alberta Trey, Orlando, Fla.

The New Generation

To Rev. and Mrs. W. H. Young, Baliem Valley, New Guinea, a son, Timothy Brian, on December 24, 1958.

Revival Blessing in Michigan

Spiritual blessing as well as physical healing came to many during a special one-week campaign held recently in the Rockwood, Mich., Alliance Church with Rev. H. P. Rankin, of Orlando, Fla. Rev. Conrad Mickelson is pastor.

Palmdale, Calif., Church Under Construction

The first unit of the C. & M. A. church at Palmdale, Calif., is now under construction, with most of the labor being donated by members and friends of the congregation. The unit consists of a fellowship hall with a seating capacity of 125, Sunday school rooms and office, and a kitchen. The value is estimated at \$18,200, being kept low by the donated labor. The congregation owns two and a half acres of property, and future plans include additional Sunday school departments, offices, a large worship auditorium, parking lot, and parsonage.

The Palmdale church began in 1954

as a midweek Bible class led by the present pastor, Rev. Clifton W. Lesley. Regular services began in May, 1955, with Rev. Dale Herendeen, who was followed by Rev. Joseph Cooper. Mr. Lesley assumed the pastorate in March, 1958. Last year's Sunday school attendance averaged nearly sixty-five, with a corresponding increase in church attendance. There were several professions of conversions and five baptisms recorded for 1958 by this church.

Evangelist Arranging Schedule

Rev. Jasper W. Smoak, evangelist, is now arranging his schedule for 1959. His address is RFD 1, Box 113, Charlotte 5, N. C.

Pastoral Transfers and Appointments

Rev. E. N. Reiter, Paramus, N. J.
David A. Denyer, Wenatchee, Wash.
Rev. Warren Christensen, Bakersfield, Calif.

W. E. Hazlett, Cobbs Corners, Pa.
Rev. Carl Westover, East McKeesport, Pa.

Rev. George McNeel, Connellsville, Pa.

Rev. A. T. Hibbard, Curwensville, Pa.

Rev. Don Skelton, Warner Robins, Ga.

Rev. William Stephens, Jr., Biloxi, Miss.

Henry R. Ketchum, Assistant, Santa Rosa, Calif.

Richard E. Pettis, Susquehanna, Pa.
Leslie R. Hamm, Pouce Coupe, B. C., Canada.

Richard L. Gantz, Ottawa Lake, Mich.

Rev. John Becker, Official Worker, Nyack, N. Y.

David Dunn, Omaha Heights, Omaha, Nebr.

Wayne Plyler, Linesville, Pa.
Charles Dees, Jacksonville, Fla.

B. W. Horner, Grace Falkner Memorial Church, Orlando, Fla.

Alex Lunceford, Palatka, Fla.
R. B. Smythe, Assistant, Orlando, Fla.

Rev. Charles Crowe, Summerville, Ga.

Homer Henkel, Great Belt, Pa.

Rev. and Mrs. L. D. Wright and sons -
French West Africa



Magazine Accomplished Purpose

It has been in my heart to write you a letter expressing my appreciation for the ministry of *THE ALLIANCE WITNESS* and for the editorial page in particular.

Your editorials are generally read upon receipt of the paper. I personally appreciate your treatment of the various subjects, whether they are controversial or not, and greatly profit by them.

A good friend and business associate, an Episcopalian to whom I had presented a gift subscription for a number of years, made the following comment when I intended to renew his subscription. When I assured him of my intention to subscribe again, he said the paper had accomplished my purpose for him and insisted on putting in his own subscription, suggesting that I might put in a subscription for someone else, which I did.—*SILVIN PASTOR, Rego Park, N. Y.*

"Thank You"

I want to thank you for what *THE ALLIANCE WITNESS* has been to me and us here. In our thirty-six years in China we had many friends amongst your missionaries and found them to be 100 per cent faithful witnesses for the Lord Jesus Christ.

May the Lord continue to use you and the paper for His glory and for the salvation of souls.—*H. BECKER, Warminster, Pa.*

Christian Service Brigade; Dr. A. W. Tozer, host pastor; Joseph Kimbel, church building consultant of *Christian Life*; Dr. Robert Cook, vice-president of Scripture Press, and Dr. Harold E. Garner, of the Moody Bible Institute.

The South Side Church provided a banquet for the group on Wednesday evening. The sessions were under the leadership of Rev. Weldon B. Blackford, Youth Secretary, and Miss Mavis Anderson, Sunday School Secretary.



AYF and Sunday school leaders in conference in Chicago

Church Gives Car for Minister's Service

Members and friends of the West End Church, Richmond, Va., made possible the purchase of a nine-passenger Fire-flite 1957 DeSoto station wagon for the use of the pastor in his ministry. The presentation was made to Rev. E. G. Wilson on December 7, in a dedication service presided over by Rev. J. W. Dittmar, superintendent of the South Atlantic District.

Mr. Dittmar also presented a gift to Miss Elisabeth Thorington for splendid work as chairman of *THE ALLIANCE WITNESS* Campaign. There was a 300 per cent increase in subscriptions over last year. The 150 subscriptions made the largest number in the thirty-five-year history of the church. Active membership is about 96, with a total membership of 135.

Baltimore Church Dedicated

The new Roland Heights Christian and Missionary Alliance Church in Baltimore, Md., was dedicated November 9.

Rev. H. E. Nelson, Home Secretary, brought the message and Rev. Joel W. McGarvey, District Superintendent, offered the prayer of dedication. Other area pastors participated with the pastor, Rev. James Steele, in charge.

This work began in 1955 with a group of five adults who deeded their church property to the Alliance. Mr. Don E. Anderson served as pastor for two years. Because of circumstances it was necessary to relocate, and the new church is at 1301 Roland Heights Ave. Dr. Kenneth Berg, working with the Home Department, agreed to erect the

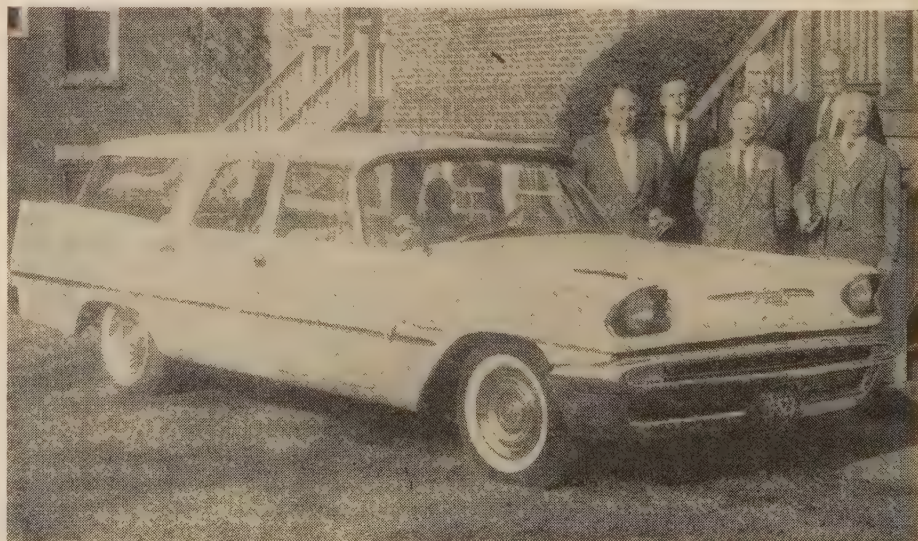
church on a fine corner lot in the midst of a large residential area. The building is 24 x 50 feet and is of cinder-block construction. It is the first unit of a larger plan and built at a cost to the church and District of \$7,500. Because of his experience in building, the pastor did much to help Dr. Berg.

AYF and Sunday School Conference

The South Side Church of The Christian and Missionary Alliance in Chicago, Ill., was host to a national conference of District Youth and Sunday School secretaries during the first week of December.

Secretaries representing the work of the Sunday schools and Alliance youth fellowships throughout the United States and Canada met for a four-day period of seminars and workshops related to this work. Two days were given to intensive study, discussion and planning for the AYF, and two days for the Sunday school.

Speakers included Rev. H. E. Nelson, Home Secretary; Rev. Stacey Woods, General Secretary of Inter-Varsity Christian Fellowship; Rev. Joseph Bubar, General Director of



Shown with the car presented to the pastor in Richmond, Va., for his work are (back row) the pastor, Rev. E. G. Wilson; Rev. J. W. Dittmar, District Superintendent; and L. M. Bradbury. In the front are Messrs. W. D. Clifton, J. M. Gordon and H. P. Wilson. The laymen constituted an informal committee for securing the car.

Sunday

THESSALONIANS 3 (verse 12).

They (the Thessalonians) were . . . simple and affectionate children of one dear family, . . . loving one another with tender, simplehearted affection. The deepest Christian life must always be a life of love. It is through the cultivation of the natural and spiritual affections that the heart is opened for God's richest impartings of grace. And it is only in fellowship "with all saints" that we can know "the breadth, and length, and depth, and height . . . (of) the love of Christ, which passeth knowledge."—A. B. SIMPSON.

Monday

1 CORINTHIANS 9:19-27 (verse 24).

The Christian life is like a race. It begins when there is an act of commitment to Jesus Christ, a decision to run the race of life with Him as the guide and head coach. It ends when we stand in the eternal presence of God, our earthly course completed. . . . Unless you discipline your spiritual life—by personal devotional life, daily family prayer, public worship, group study of the Bible, Christian service—you will falter badly in the running of the Christian race.—THE COVENANT HOUR ALTAR.

Tuesday

ROMANS 8:18-27 (verse 26).

Prayer is the most necessary and most wonderful thing in the spiritual life. Yet we know neither how to pray nor for what to pray as we ought; so the Spirit prays for us with groanings unutterable. We often do not know what the Spirit is doing within us; but God, who searches the hearts, finds out and answers the prayer of the Spirit because it is according to His will. What a solemn, comforting thought!—ANDREW MURRAY.

Wednesday

ISAIAH 53 (verse 6).

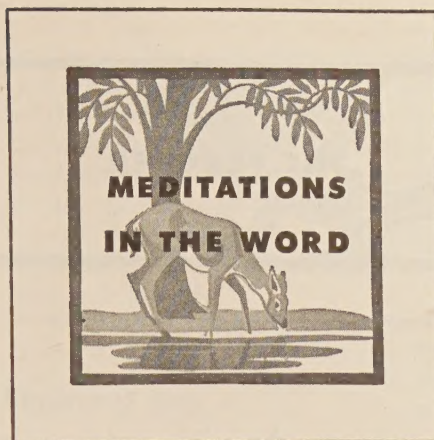
*And can it be that I should gain
An int'rest in the Saviour's blood?
Died He for me, who caused His pain?
For me, who Him to death pursued?
Amazing love! how can it be
That Thou, my God, should'st die for me?*

*He left His Father's throne above,
So free, so infinite His grace,
Emptied Himself of all but love,
And bled for Adam's helpless race.
'Tis mercy all, immense and free;
For, O my God, it found out me!*
—CHARLES WESLEY.

Thursday

2 CORINTHIANS 5:14-21 (verse 17).

When the shadows of my past appall me, . . . tell me that the vision means, not war, but peace! Tell me that the haze upon my morning is summer heat, not winter's gloom! Tell me it is the resurrection body that makes me sensitive to pain! Tell me I feel today what I felt not yesterday because today I have received a new heart—received more power to feel. I can bear the burden of the past if to



Edited by EDITH M. BEYERLE

bear it means nearness to Thee.—GEORGE MATHESON.

Friday

2 CHRONICLES 15:8-19 (verse 16).

Here is a concrete example of the application of the words of Jesus: "If any man . . . hate not his father, and mother [loves less] . . . he cannot be my disciple." When King Asa's mother interfered with the righteous reign of her son he liquidated her, defying her by destroying her work utterly. A lesson for Christians today: allow not even the nearest and dearest on earth to interfere with one's walk with God.—PAMELL.

Saturday

1 SAMUEL 30:18-25 (verse 25).

Let us no more yearn for present employment when God's providence bids us "be still," than we would think it good to yearn after cessation while God bids work. Shall we not miss a blessing if we call rest a weariness and a discontent, no less than if we call God's work a thankless labor? If we would be holy in body and spirit shall we not keep smooth brow, light heart, whether He bids us serve His table, or wait our summons?—EDWARD BENSON.

Sunday

1 THESSALONIANS 4:1-9 (verse 3).

The Thessalonians were taught that sanctification was the will of God for them. . . . With them the holy life was not an option, but an obligation. Sanctification was not the experience of a few exclusive saints, but the normal standard of all Christians living and the condition without which no man can see the Lord. This, indeed, is the only standard for every age and every Christian.—A. B. SIMPSON.

Monday

1 JOHN 2:1-14 (verses 1, 2).

None of us, no matter how thoroughly devout and saintly, is excused from taking seriously the sin that is a part of our daily lives. . . . On his seventy-second birthday John Wesley made this notation in his diary, words that came from one of Jesus' most familiar parables: "God be merciful to me a sinner." It would be a worthwhile practice to say a similar

prayer at the end of every day's activities.
—THE COVENANT HOUR ALTAR.

Tuesday

LAMENTATIONS 3:21-33 (verse 26).

Take time to be separate from all friends and all duties, all cares and all joys; time to be still and quiet before God. Take time not only to secure stillness from man and the world, but from self and its energy. Let the Word and prayer be very precious. But remember, even these may hinder the quiet waiting. . . . The little season of silent worship will bring peace and rest that gives a blessing not only in prayer, but all the day.—ANDREW MURRAY.

Wednesday

REVELATION 21:1-8 (verse 4).

*There is no permanent calamity
For any child of God;
Way stations all, at which we briefly stop
Upon our homeward road.*

*Our pain and grief are only travel stains
Which shall be wiped away,
Within the blessed warmth and light of
home,
By God's own hand some day.*

—MARTHA SNELL NICHOLSON.

Thursday

ACTS 9:1-16 (verse 15).

Chosen vessels to bear His name, His personality, with all that is wrapped up in that name of fragrance and healing, authority and power; chosen to go about this weary sinful world with the living Christ folded in our hearts, ready and able as of old to meet the need around. . . . Chosen vessels. There is the vessel and there is the treasure in it, forever distinct, though in wonderful union, like the seed vessel and the seed: the one enshrines the other.—PARABLES OF THE CHRIST LIFE.

Friday

1 KINGS 20:1-12 (verse 9).

Sometimes the enemy oversteps himself in his demands upon a child of God. Like the proverbial camel, Ben-hadad got his nose in the door and then most of his body. However, before the last foot was inside and the door closed, which would have given him full possession, Ahab woke up and was ready to resist. God helped him and the enemy was expelled. An inch-by-inch yielding to Satan will only cause greater demands, and not everyone wakes up in time to prevent utter defeat.—PAMELL.

Saturday

MATTHEW 15:21-27 (verse 25).

There is a chain of but three links in this prayer of the poor woman of Canaan, but it reached a long way. . . . One link is on the throne of God; it is "Lord." The other link is down here; it is "me." And then there is a great link between that and this; it is "help." "Lord, help me." And the greater your need, the more the middle link in the chain will express.—MARCUS RAINSFORD.

February 1, 1959

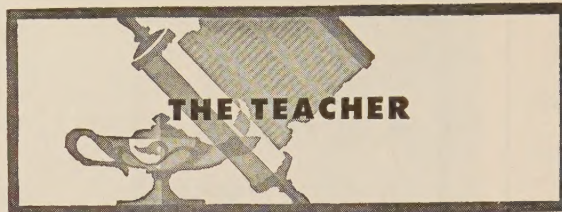
LESSON TEXT—

Luke 20:19-26

GOLDEN TEXT—Luke 20:25

DEVOTIONAL READING—

Romans 13:1-10



By Harold J. Sutton

Jesus Questioned about the Tribute

Taxes in the time of Christ were twofold: there was the Jewish half-shekel for Temple maintenance (Ex. 30:13, 14; 2 Chron. 24:6, 9); there was also the tribute tax for the support of the Roman government. The former was ecclesiastical, the latter civil. The latter was in question.

I. *The Scheming Plot* (Luke 20:19, 20).

Men bent on this sort of mischief are always the same.

1. *Violence is determined.* They "sought to lay hands on him" (v. 19). By one method or another this upstart young Rabbi must be silenced forever.

2. *Methods are dishonest.* "They . . . sent forth spies, which should feign themselves just men" (v. 20). It is an age-old trick: when you cannot gainsay the message, attack the messenger.

3. *Goal is destruction.* "That . . . they might deliver him unto . . . the governor" (v. 20). They had so decreed and would see that Rome carried out their fiendish purpose.

II. *The Seeming Problem* (Luke 20:21, 22).

First, a bit of flattery. The Master's word is right; He is no respecter of persons (not even Caesar); God alone matters. Now comes the blow: Is it lawful for us (the Jewish nation) to give tax unto Caesar (v. 22)? The Pharisees paid under protest. The Sadducees favored payment. If Jesus said "Pay," the Jews could be inflamed. If He said "No," it could mean involvement with the Roman government.

III. *The Startling Perception* (Luke 20:23-25).

"He perceived their craftiness." By the question "Why tempt ye me?" our Lord was saying, "Why try it?" He knew where they were going before they started.

1. *Christ taught a lesson.* It was agreed that the supercription on the coin was Caesar's. The possession of this and similar coins argued a responsibility and debt to the state, and the possession was a confessed obligation.

2. *He enunciated a principle.* This is twofold: manward and Godward. These embrace total responsibility.

(a) Toward Caesar (v. 25). The privileges of the state imply an obligation to the state making possible those privileges. Christian citizenship calls for civil coöperation and compliance with all proper laws. This applies to every form of government and to every level. Civil government is a divine institution and resistance thereto is disobedience to God (Rom. 13:2). Public servants are God's ministers (Rom. 13:5-7), and our contributions make possible the discharge of their duties.

(b) Toward God (v. 25). See Acts 5:25-29. Civil government had imposed certain restrictions concerning their ministry (v. 28). God had given a prior command, "Go . . . teach all" (Matt. 28:19). "We ought to obey God." No civil government may demand the violation of conscience or disobedience to God.

Be sure that we act (1) in defense of right. Reason, providence and Scripture are to assist us. (2) In the proper manner. Temper and mood may be worse than the matter in question. (3) With the sanction of the divine Spirit (Acts 5:32). If the inner witness sanctions both matter and manner of noncompliance we are on safe ground.

February 8, 1959

LESSON TEXT—

Luke 20:27-38

GOLDEN TEXT—Luke 20:38

DEVOTIONAL READING—

2 Corinthians 4:13-18

Jesus Questioned about the Resurrection

The Sadducees were the rationalists of their day. Their denial included the resurrection, angels and spirits (Acts 23:8). They came with their supposed problem and our Lord met them fairly.

I. *The Improbable Promise* (Luke 20:29-33).

Beginning with the levirate law of Moses, the Sadducees presented a ridiculously fictitious story. And it was meant so to be. By the pretended difficulties the resurrection was to be made equally ridiculous. However, Jesus lifted the issue and stated:

II. *The Divine Purpose* (Luke 20:34, 35).

1. *Marriage as related to time* (v. 34). Marriage is an expedient of time for the procreation of the race and the population of the earth. Here male and female find their complement and the race is saved from extinction.

2. *Marriage as related to eternity* (v. 35). Since the need will have passed, the institution will have ceased.

(a) They have a better world. Those that are "accounted worthy" to obtain that world will have no such need as expressed by what we know as marriage. With respect to marriage they are equal (like) unto the angels.

(b) Dying is past and these live forever. The once-born die twice; the twice-born die once.

(c) They are the children of God because the children of the resurrection. Resurrected life here is the God-quality beyond the narrow stream. Distinguished! Deathless! Dedicated!

III. *The Prophetic Proof* (Luke 20:37).

The Sadducees were reminded that at the burning bush (Ex. 3:6) Abraham, Isaac and Jacob were referred to as living. Since the authority of Moses was beyond question, even by the Sadducees, either the resurrection and immortality were beyond controversy or Moses was wrong.

IV. *The Positive Principle* (Luke 20:38).

1. *Negatively.* "He is not a God of the dead." Actually, death has no place in the divine intention. It is an intruder and will be a stranger in the new order. As part of the curse death has no deity and acknowledges no sovereignty.

2. *Positively.* "He is . . . God . . . of the living." All life—creatively, preservatively and inseparably—has its springs in God. Abundantly true is this of the redeemed.

3. *Continuously.* "All live unto him." Had the Sadducees been spiritually alive and alert they would have known this. Nothing resolves doubt and settles conflicts in these realms like being "alive unto God." He who experiences immortality here never questions it yonder. Resurrection *here* settles resurrection *there*.

OBSERVATIONS

Verses 39-47 are a commentary on the passage just considered. How, says Jesus, could the One mentioned be both David's Son and David's Lord? Could this Lord so named by David have been such while still in the loins of Israel's king? So it would seem.

Verses 46 and 47 reveal the true character of those who seek to discredit Christ by controversy. Often the attempt is but a smoke screen to hide the condition of the heart.

HELPLESS VICTIMS OF PAGAN CRUELTY

(Continued from page 13)

stand in its way. When we returned from our furlough we heard that a number of the local women had wanted to protect the widow of a chief. They clustered around her in a house so that she couldn't be shot. What terror must have filled her mind as she heard the men screaming to their wives to come out of the house so they could proceed with their plan. Risking horrible beatings, the women refused to budge. This didn't interfere with the wicked plans very long. The mob set fire to the back of the house and, as the women scrambled through the door, the dead chief's widow was singled out and put to death.

Seven children were left orphans. Two of them were very young and one was a baby. How pitiable those children and others like them! First they would see their father becoming sick, then sicker and weaker. Their house would be filled with mourning, chanting women, a madhouse of noise and doleful lamentation. Outside their family pigs—the big pigs that had always lain so contentedly before them for back scratching and flea hunting, and the little piglets, including their special pets—would all be brought one by one and shot through the heart. Then they would be laid, while still squirming, on a rack of burning wood to singe the bristles.

Later, when the father passed away, the end of the children's sorrow had not come. The horrible disintegration of all that they knew and held dear must be complete. They would be pulled away from the one they loved most in all the world—their mother. They would be held tightly by some men as others would drag her struggling and screaming from the house to slay her before their horror-filled eyes. Any of them that are still dependent on their mother's milk starve to death in a few days or weeks and go to join their father and mother in an unknown, dreaded country.

Kababu was in our house only one day. In the early evening of the day following her arrival Kobe Zu and another of her rescuers came and

told us that it was now safe for her to leave. We told them that they were being deceived by the friends of the deceased, but they said: "We have their word that she will be unmolested if she comes to mourn beside her husband's corpse. She would have been killed yesterday, but now the desire to kill is past and she will be safe."

We have learned since that when Kobe Zu had brought Kababu the previous night it was with the intention of taking her as a wife after the urge to kill her had abated. But by the following day he had changed his mind. Whether he did it to avoid

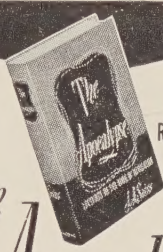
the ill will of Domo Kebe's clan or whether, as some Monis think, he was bribed, he deceived Kababu. Naturally we never keep a widow longer than she wants to stay. When Kababu believed Kobe Zu's words she unsuspectingly followed him as he led her to her slayers.

Her spirit has followed that of her husband into the abysmal hopelessness of a pagan night. ♦ ♦ ♦



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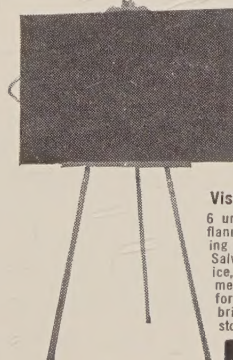
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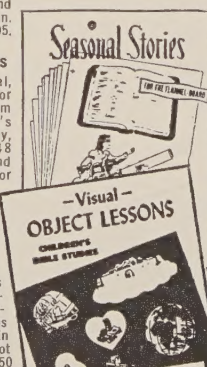


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ALLIANCE MISSIONS ON THE MARCH

Where
"Knee-deep
in June"
Means Snow



Punta Arenas, Chile, was swept by a paralyzing snow-storm the last of June, 1958. This city, the farthest south in the world, was severed for several days from outside communications. Much suffering was caused by lack of fuel. Food was scarce and the water supply was cut off.

TEMPORARY hardships during a winter storm reflect only faintly the spiritual condition obtaining in Punta Arenas. Unmindful of the deprivation suffered by their inner nature, the populace rushes madly after worldly amusements. Most of these are positively degrading. This city is an open port. Consequently its numerous bars and dance halls swarm with people seeking pleasures that rob them of all desire for God.

Imposing spires on Roman Catholicism's many establishments testify to the dominance of a religion concerned only with externals. In this vacuum the bleak and negative teachings of Jehovah's Witnesses have gained a strong foothold.

Moved with a missionary vision and a burden of compassion for these people, two families from Alliance churches in northern Chile secured from their business employers a transfer to Punta Arenas. So far they have not been able to rent a place suitable for meetings. The nearest housing open to them is in Porvenir, on the island of Tierra del Fuego. This limits their contacts within Punta Arenas and increases the difficulty of conducting a Christian ministry there.

This is a call for urgent prayer that a way shall be open to declare in that place the message of full salvation in Christ. A neglected city on the tip of the neglected continent—this is the very sort of work for which the Lord raised up The Christian and Missionary Alliance.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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